Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 5764

Friday, December 30th, 1966
17TH DAY OF
TEVET 5727
SIDRAH: SHEMOT
CANDLE LIGHTING
Toronto: 4:31
Montreal: 4:00

The Arabs In Israel (Page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

FRIDAY, DECEMBER 30th, 1966.

Say "We are building for the future"

NEW BONN - JERUSALEM UNDERSTANDING

Official Israel stresses Jewish role in cooperating with West Germany's Democratic elements

Jerusalem Post Service -

Bonn - West German and Israeli educators and historians are to set up a joint commission to study the presentation of Jewish history in textbooks used in Bavarian schools. Dr. Shaul Levine, Director of the Tel Aviv Municipal Education Department, announced this at a press conference at the Israel Embassy here.

Dr. Levine and four other Israel educators had just concluded a 12-day tour of 10 high schools in Munich, undertaken at the invitation of the Munich Municipality. Dr. Levine said also that there is an "intention" to examine Israeli textbooks with respect to their presentation of the history of West Germany. He did not specify who would conduct this examination, whether the same joint commission, a similar one or just Israelis.

Dr. Levine also announced that for the first time a group of Israeli students will make an official visit to Germany next year.

In addition to Dr. Levine, the group consists of Mr. Shmuel Hirshfeld, Deputy-Educational Director in the Ramat Gan Municipality; Mr. Ya'acov Ben-Yosef, Principal of Tel Aviv's Dalet High School; Mr. Eliahu Ben-Yehuda, Principal of an elementary school in Netanya, and Dr. Pinhas Rosenblueth, Principal of the Mikve Yisrael Agricultural School.

A Government source in Jerusalem said that the Foreign Ministry has encouraged such activity "from the beginning". Originally, a group of German educators had intended to come here. Because of vigorous opposition from certain circles, however, it was decided that the Israeli educators would take up the invitation of Munich's Social Democratic Mayor. Although the present action involves only Bavaria, it is understood that other West German Land and local authorities as well as a number of universities throughout the Federal Republic are interested in following suit. One West German group particularly active in spurring such activity is the student Suehnezeichen movement, which emphasizes Germany's need to atone for her past.

The Jerusalem Post, which speaks for the Foreign Ministry of Israel, commented in an editorial on the continuous Israeli-German contacts:

"Jews, Germans and all others who look to the future will welcome the announcement in Bonn by a group of Israeli educators that a joint Israel-German commission of educators and historians will be set up to study the presentation of Jewish history in Bavarian school books. They will also welcome the Israelis' declaration of an "intention" to review Israeli textbooks with regard to the presentation of the history of the German Federal Republic.

"For too long now relations between the German people and the Jewish people, between Germany and Israel, have been ruled by emotions which have understandable relevance to the past but which cannot serve as the sole or even the central basis for the future. For speaking to and of West Germany as though it were nothing but a past and future cradle of Hitler is to miss the real problems and dangers of today and tomorrow.

"There are dangers in West Germany today - as evidenced by the recent successes of the right-wing radical National Democratic Party in various State elections and their expected further growth in elections to take place in March. This danger is heightened by the fact that some leaders of the responsible parties have taken to voicing right-wing radical slogans in the election campaigns. But the danger simply does not consist in the possibility that any Germans are about to set up new Auschwitzes. Even Germans who might desire this - and there certainly are some who do - realize that this is an act that the world did not countenance today as it did 20-25 years ago. The danger today is that an economically fat but spiritually dry and socially and politically impotent West Germany might turn self-pityingly on itself once more and seek out once more the familiar consolations of aggressive totalitarianism and nationalism.

"There is in West Germany, however, an earnest and powerful effort to fight fascist, neo-Nazi and totalitarian tendencies of all brands and to build a decent, democratic future. This is evidenced by demonstrations against the National Democrats by students, youth groups and even some adult groups. There were also some voices raised, by both Social Democratic and Christian Democratic rank-and-file, against the "grand coalition" recently formed by the two parties - voices that went so far as to say that a government without any strong opposition meant the beginning of the end of democracy in Germany. And in this effort by Germans to "overcome the past" and build a healthy future, Israel and world Jewry have an important role to play.

"This kind of vigilance for democracy, and the action announced by the Israeli educators, do not yet necessarily represent a mass movement that is on the high road to easy and inevitable success. Clearly, however, it is an encouraging beginning. It is a beginning which we are in duty bound to encourage on moral as well as on practical grounds by cooperating with decent, freedom-loving Germans who seek our cooperation and by seeking avenues of cooperation where they do not yet exist. And it is to our credit that most of our responsible leadership has encouraged such cooperation - often in the face of strong popular and political opposition in the country.

"It is particularly encouraging to note that next year, for the first time, an organized group of Israel students is to visit Germany. So far, this branch of activity has been completely one-sided, and German student and youth groups had begun to complain not only at the fact that there were no exchange visits from Israel but also at the often hostile or at least indifferent receptions they were accorded here.

"West Germany and Israel (and world Jewry) are two important and interesting phenomena of our time, bound together in a morbid link of a wretched past. Yesterday's announcement in Bonn is an indication of how they can work together to seek a happy future for themselves and the world."

Unilateral Denunciation

Is three-power guarantee of Middle East borders obsolete? - "Yes", stated Britain's Labor Foreign Minister in Parliament (above). For what this statement means see editorial on page 4.

Trouble Ahead

CJC WARNS COMMUNITY ON THADDEN

Protest Organized

Protest demonstrations of a massive character will greet Adolf Von Thadden, deputy leader of Germany's National Democratic Party (NPD) if he comes to Toronto, according to the Canadian Jewish Congress.

Meyer W. Gasner, Chairman of Central Region of Congress, announced today that support for the protests would be sought among all sections of the community, including veterans groups, the trade union movement, ethnic and youth groups, as well as among public leaders generally.

Mr. Gasner announced also that whether or not Von Thadden comes to Toronto, support will be sought for a demonstration of Canadian protest against the upsurge of the NPD which, he pointed out, has taken on the coloration of a Neo-Nazi movement representing a threat not only to Germany itself but to the entire free world.

"No Canadian can react with indifference to a revival of Nazism in Germany which the NPD represents in essence", Mr. Gasner said.

VON THADDEN MYSTERY

London, (JCNS) —

There is mystery as to whether the leader of the National Democratic Party in West Germany, Adolf von Thadden, will be addressing Southampton University students on January 27.

Von Thadden has announced that he will do so, but the Dean of the Faculty of Social Sciences at the university, Professor J. Frankel, has denied that his faculty has issued such an invitation.

The Jews In USSR

Dissension In Kremlin

New York, (JCNS) - A specialist in Soviet affairs has reported here that there appears to be dissension in the Kremlin over the Soviet Union's policy towards Jews.

Mr. Moshe Decter, director of the Jewish Minorities Research, in an introduction to the current issue of "Congress bi-Weekly," the publication of the American Jewish Congress, describes the Russian leadership as "sensitive and troubled" on the question.

The "small shifts, concessions and promises" made over the past eighteen months in Moscow's policy towards the Jews indicate that "Moscow is vulnerable on this issue; it is susceptible to the pressure of world opinion; it does move in response to it," he wrote.

"There is some reason to suspect, that there are elements in the party and government - and certainly in influential sectors of the intelligentsia - which are unhappy about Soviet policy toward the Jews."

"These elements will be expecting far more 'than even a full-scale educational campaign against antisemitism, invaluable as that in itself may be.' They will not accept 'token concessions or small shifts and vague promises' but a 'systematic reversal of policy of forcible assimilation' as well as the eradication of the irrational factors that have hitherto determined policy towards the Jews and the establishment of the communal institutions."

For The First Time Since 1492

HEBREW SCHOOL IN SPAIN

Madrid - For the first time in almost five centuries Jewish children in kindergarten in the Spanish capital are being taught the Hebrew language, religion and traditions.

In a quiet, unmarked house on Madrid's outskirts 20 children attend a daily kindergarten. Eighty more come for special instruction on Thursday afternoons and Sundays.

Once a numerous and important ethnic group in Spain, the Jews, along with other non-Catholics, were expelled at the end of the Fifteenth Century. Most left but some remained, practicing their religion secretly.

In recent years religious restrictions on non-Catholics have been eased, due in part to Vatican pressures.

The estimated six thousand Spanish Jews are permitted to hold services in inconspicuous synagogues.

TROUBLE IN ROME OVER NEO-FASCIST ROLE

Rome, (JCNS) - Dr. Silvio Tavolaro, the president of the Italian Supreme Court, who is president of the Italy-Israel Friendship Association, was rebuked by the Minister of Justice for attending a neo-fascist ceremony.

Dr. Tavolaro's presence at the ceremony provoked a political storm and Italian Jewish leaders are now considering the advisability of his continuing in office with the Association.

The opinion is being widely expressed in Jewish circles that communal organisations should be most careful in selecting their non-Jewish sponsors, to avoid becoming involved in their mistakes.

Socialist and Communist Members of Parliament called on the Minister of Justice to take disciplinary action after Dr. Tavolaro attended a ceremony organised by the neo-fascist Italian Social Movement to pay tribute to Alfredo Rocco, a leading fascist jurist.

"One cannot hide the surprise and amazement of all citizens over the attendance at the ceremony of the highest magistrate of the Republic," Signor Oronzo Reale, the Minister of Justice told Parliament.

Dr. Tavolaro said at a press conference that there was no indication on his invitation that the meeting was organised by the neo-fascist party. He accepted because the main speaker was an old acquaintance.

He found out the nature of the meeting later and he explained: "I did not think it right to go away because I am above all political parties. I have always disliked fascism, and still consider myself an anti-fascist."

Spain's Ruler Franco With Wife

DOENITZ SUPPORTS NPD

Bonn - Admiral Karl Doenitz is being used by West Germany's neo-Nazis to advance their argument that what the Nazis did in the last war is no worse than what the U.S. is doing in Vietnam. Doenitz has been touring Germany addressing rallies of the right-wing German National Democratic Party, and has attracted large crowds.

Doenitz says that his 10-year sentence by the Nuremberg War Crimes Tribunal was "a pure and simple case of kangaroo court justice - victors' vengeance." He claims that the unrestricted submarine war he waged aga submarine war he waged against Allied shipping was "the same type of ultimate and no-quarter warfare waged today by the American forces in Vietnam against a primitive and largely defenceless foe."

Doenitz says it is "patently absurd to hold the whole German people resonsible for the acts of a few mad men. After all, a community is not held accountable for the acts of its criminals."

Doenitz, as Hitler's legal successor, occupies a unique position on the German scene. He was named by Hitler to take charge of the "Thousand - Year Reich" just before the Fuehrer committed suicide in his bunker in Berlin. Yet he received the lightest sentence meted out by the Nuremberg Tribunal. Doenitz, consciously or not, is articulating before the German public the arguments being used by Rudolf Hess' lawyer to get his client released from a life term in Spandau.

JEWISH SCHOOL

Frankfurt, (JCNS) By December, Frankfurt's Jewish primary school, the first in West Germany, will have three classes, totalling about 50 children. This figure is expected to rise to 75 or 80 next spring, when a fourth class is to be added.

The Munich community was so impressed by the success of the Jewish primary school idea that a second school was established in the Bavarian capital.

More than 90 per cent of the parents with children in the Frankfurt school's age group are now sending their children there, and scholastic standards are equal to State primary schools in West Germany.

When the communal administration of Frankfurt decided to establish the school, they realised that it would not be enough merely to give the children Jewish religious instruction in addition to teaching them general subjects, and to keep the school closed on Saturdays.

The right teaching staff had to be found and proper curricula drawn up, so that the school would not only comply with the requirements of the Hesse education laws, but would also satisfactorily give the children a grounding in Jewish usage and tradition.

As a matter of interest, the Frankfurt school now has three non-Jewish pupils, who seem to be thriving on the school's curriculum.

• Commentary •

By M. J. Nuremberger

Upon the threshold of 1967

As the old year passes into history, all of us tend to strike a balance of its most outstanding events and try to look into this mirror of the past for a preview of the future.

* * * *

To us in the House of Israel, 1966 truly has been a year of trial if not error. It has been one in which many axiomatic, universally accepted evaluations of Jewish policy have been revised by force of circumstances.

* * * *

In the area of Arab-Jewish and Arab-Israeli relations, two important events have wrought changes in traditional attitudes.

In the Maghreb, the Arab West, circles behind Tunisia's Bourguiba have become bolder and more outspoken in their tendencies towards Arab-Jewish rapprochement. At the same time, in the immediate vicinity of Israel the intransigent anti-Jewish, chauvinistic Arab politicians in Syria almost have brought about hostilities and direct warfare.

While the most talked about incident has been the Israeli reprisal against a Jordanian village — considered by some a strategic error — the United States has exploited this event to furnish more arms to Jordan without any assurance that they would not be used against the Jewish state.

* * * *

Towards the end of the year, some symptoms indicate that Moscow also has taken a cautious stand in the Middle East dispute, publicly admonishing its Arab allies to refrain from war.

The most prominent feature in the attitude of public opinion vis-a-vis Israel has been reflected in the ambiguous and cynical treatment given this problem by the United Nations Security Council which ignored the causes of the conflict and noted only Israel's act of reprisal.

* * * *

The paramount development to be recorded in communities of North America is the continuous growth of Jewish educational institutions, especially that of the Day School movement.

As time passes, North American Jews are determined more strongly to maintain and further the interest of Jewish education in the conviction that a generation that knoweth is more important than passing political movements and ephemeral demonstrations of verbal loyalty to Judaism. Whether in the United States or here in Canada, the Jewish community — particularly the younger generation — realizes that in the area of civil rights, defense of minorities, equality before the law, specific limited Jewish actions are outmoded for they are part and parcel of the general progress of society.

* * * * *

Remaining is the specific task of the Jewish community: the molding of its own image by strengthening the instruments of Jewish education.

There may have been trial and error in the manner of organizing our community efforts so that the relevant be given first consideration. However, the North American Jew of today, freed of the complexes of immigrants, is conscious now of the truth: society in general expects him to be himself, now more than ever — the Jew in the spiritual and cultural sense of the word.

* * * * *

Unquestionably in the year to come, this more positive Jewish self-affirmation will become more pronounced, more militant.

FEWER SYNAGOGUE MARRIAGES

London, (JCNS) - There has been a drastic decline both in the absolute numbers and in the rate of synagogue marriages in England, Scotland and Wales over the past two decades; entirely due to an alarming fall in the number of marriages registered at the Office of the Chief Rabbi.

These are the main findings of a survey carried out by the Research Unit established under the auspices of the Board of Deputies and summarised for its meeting yesterday.

The survey was based on an analysis of the figures for synagogue marriages for each year between 1901 and 1965, based on the records of the Chief Rabbi's office.

While the number of marriages registered with the Chief Rabbinate has been almost halved during the last 20-odd years, that of all the other sections of Anglo-Jewry - Sephardim, Liberal, Reform and ultra-Orthodox - has actually risen, but not sufficiently to make up for the losses in the centre of the community.

To address Toronto Community - The hon. Gershon Avner, Israeli Ambassador to Canada, will address the Jewish community this coming Thursday, Jan. 5th, at the Beth Tzedec.

KIESINGER SAYS THERE WILL BE NO CHANGE OF POLICY

Bonn, (JCNS) - In a statement to the Federal Parliament here, the new Ees liament here, the new West German Chancellor, Dr. Kurt-Georg Kiesinger, said that under the "misuse of our people's name horrible crimes were committed against the Jewish people." This rendered the relationship between Germany and Israel problematic and difficult.

It was improved and furtheed through the opening of diplomatic relations and the Federal Government would continue along this road, he said.

He added: "This is not the statement of a government that resulted from a brilliant election victory, but from a crisis which our people viewed with deep so people viewed with deep sorrow.

"But this fact gives this government strength to decide what must be decided, regardless of any other interest than that of our nation and fatherland. This is not the hour of birth of a new nationalism in Germany, nor in this government or in this House or in our people.

"Even during the most recent state elections, the overwhelming majority of the voters, 92.1 per cent in Hesse and 92.6 per cent in Bavaria, polled for the democratic parties, which have achieved the building up of a democratic state during the past two decades as well as the integration of the German Federal Republic in the European, the Western family of nations, whose ideals and political ethos we share."

SEPHARDIM IN DANGER

New York, (JCNS) - Sephardi Jews are in danger of losing their identity, even in countries where they make up the majority of the Jewish community, said the Hahm, Rabbi Dr. Solomon Goan here.

Dr. Goan was the main speaker at the third annual Sephardi Synagogue Leadership Conference.

toronto after dark

OUTSTANDING MUSICAL

Man of La Mancha, the season's most outstanding musical, as Life Magazine describes it, commences at O'Keefe Center coming Monday, January 2nd, and will run for three weeks. It stars Jose Ferrer.

SUCCESSFUL COMEDY

William Goodhart's Generation, at the Royal Alexandra Theater for another week, is keeping near-capacity audiences hilarious. Theme of a shot-gun marriage with the girl eight months pregnant, and the happy pair deciding to waive professional medical assistance and deliver the baby themselves provides an evening of mirth long to be remembered.

FULLY PROFESSIONAL

Aries Productions, for the past two years having operated on a semi-professional basis at the Poor Alex, has become fully professional this year and will occupy the Central Library Theater from January to May.

The group opens on January 10th with the French comedy-drama, Tchin-Tchin, by Francois Billetdoux, adapted by Sidney Michaels. The play depicts the meeting of two strangers brought together over an afternoon cup of tea to resolve the problem posed by the fact that the woman's husband is the lover of the man's wife.

NEW THEATRES

Two new movie names appear: the Capri and Crest Theaters, both of which have opened their doors to the public last week. They will have first-run showings of "off-beat and foreign import attractions" of a type which have grown increasingly popular in their appeal to the more sophisticated and cosmopolitan tastes of today's movie audiences, especially in large metropolitan areas like Toronto.

The Capri formerly was the Midtown, having been operated by 20th Century Theaters since 1940. The Crest formerly was home to live theater.

NO HELP

The rabbi ordered a new Prince Albert from Melech the tailor. He expected it to be ready after two weeks, but it wasn't.

"Why does it take you so long to make the Prince Albert?" asked the rabbi.

Explained the tailor: "Do you think I have it as easy as you? When you preach, you tell us, 'The Gemara helps us out,' 'The Midrash brings,' 'Rashi makes of it.' There is no one to do anything like that for me; I have to do all the work myslef."

WORLD TODAY

Jacob was airing his troubles to Joseph. Mused Jacob:

"The kind of world we live in today is beyond my reasoning. Take me, for example. I have two businesses: a bakery and a dry-goods store and from both I can't make a living.

"I keep saying for myself, if people live today, then they ought to buy bread; if they die, they ought to buy material for a shroud. So how come they buy neither?"

Answered Joseph: "I think I know what's wrong with people today. They neither live nor die; they are only tortured."

LOCICAL

Reb Eliyahu was shocked. Just that morning he had pity on the schnorrer and had given him a handout. Now he saw him in the restaurant enjoying some roast beef.

"I'm surprised at you," said Reb Eliyahu. "You go around begging and then you spend your money on luxuries!"

"One minute," said the schnorrer. "When I have no money, I can't get roast beef. When I have money, I shouldn't have it. So, I ask you, when should a poor man taste roast beef?"

DISTURBED FATHER – Jerome Cowan, in Generation, the delightful comedy running for another week at Toronto's Royal Alexandra Theater.

the lively arts

• THEATRE • MUSIC • FILM

by D. Cohn

* The Film Censorship Board in Israel lifted its ban on the Israeli film, Motive for Murder. The Board allowed the producers' appeal against its earlier ruling that the film could not be shown unless certain changes were made.

The Board's decision was taken after a second viewing of the film. It restricted showings to adults over the age of 16.

* Sammy Davis Jr. will appear at a benefit performance in Tel Aviv's Mann Auditorium next April. Proceeds will be for the rehabilitation center for war invalids.

In the past, Davis, 40, had declined several invitations from impressarios to perform in Israel but he immediately accepted a recent invitation from the Organization of Israeli War Invalids.

The only condition Davis made was that a certain amount of seats be reserved for war invalids and soldiers.

He will be accompanied by his wife, Swedish actress May Britt, and also will tour the country which he has wanted to see since he converted to Judaism some years ago.

* Miss Meditteranian will be crowned in Jerusalem this year. Last year's event took place in Tunisa and Israel did not participate.

* artistically the Inbal Dance Troupe's tour of Australia was a success; financially, a flop.

* Richard Himber, the well known orchestra leader of the 'thirties who died last week, was Jewish. Services were at The Riverside in New York City.

* What's the best way to eat fifty eggs at one sitting? This question confronted Paul Newman who had to accomplish that task in a scene of Cool Hand Luke. Property master Charles Mason devised the answer: white gelatin pumped into an egg shell and then frozen. Much easier to eat.

* Jacqueline Scott, wife of playwright Gene Lesser, is expecting her second child in March.

* Elizabeth Taylor's nude scene in Warner Bros.' Reflections in a Golden Eye has been filmed on a soung-stage closed to all but key technical crew members at the De Laurentiis Studios in Rome.

Not even Miss Taylor's trusted personal photographer, Robert Penn, was permitted within camera range of Miss Taylor, portraying Marlon Brando's wife, walked up the front stairs of their home to her bedroom with her hands defiantly on her hips.

* alan Arkin has a major role in Wait Until Dark, starring Audrey Hepburn. The picture will be filmed on location in New York City and Montreal before moving to the Warner Studios in Burbank, Cal.

* Paul Newman, his wife and six children are spending the holidays at their home in Connecticut.

* Merlyn, the marvelous magician of Camelot, will have eyes that reflect what's happening in front of him in the Warner Bros. motion picture production of the Alan Jay Lerner-Frederick Loewe musical play.

This magical vision will be accomplished through mirrored contact lenses to be worn by Laurence Naismith in his role as King Arthur's favorite wizard in the film.

The lenses were perfected by Dr. Norman Greenspoon, an optometrist, working with Nick Stoyan, a contact lens manufacturer. They vacuum-coated the lenses with a fine molecular spray, which permits the wearer to see yet obscures his pupils with mirrors.

Jerusalem Post – Photo by Berez

Soviet-Israeli cultural rapprochement? – Israel's Minister of Education Aranne greeting Russia's maestro Mstislav Rostropovich at the reception last week at the King David Hotel in Jerusalem. Soviet Ambassador Dmitri Chuvakhin is at the right.

BONN OFFICIAL BACKS ISRAEL ON E.E.C.

Jerusalem - West Germany's sympathetic stand on Israel's quest for association with the European Economic Community was understood to have been reaffirmed by State Secretary Rudolf Hueppenbrauker, of the German Agriculture Ministry, at meetings in Jerusalem with Foreign Minister Eban and with Agriculture Minister Haim Gvati.

A member of the Common Market's Ministerial Committee on Agriculture, he noted at these discussions that West Germany, while favouring the Israel application, was only one of six E.E.C. member states.

Mr. Hueppenbrauker, himself a farmer, was briefed on farm development problems here. He was the guest of the Citrus Marketing Board.

Ready To Co-operate With Germans of Good Will

Munich, (JCNS) - Israel was prepared to co-operate with all Germans of good will and contacts between the young people of both countries were particularly important.

This was stated in Munich by Dr. Shaul Levin, the director of the Tel Aviv school authority, during a ten-day educational study tour of West Germany.

Dr. Levin was leading a group of five German-born Israeli educationists who were received by Dr. Vogel, the chief burgomaster of Munich, and Dr. Fingerle, the head of the city's chool the head of the city's school authority.

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Happy New Year
Because of the New Year holiday season The Canadian Jewish News is forced to omit some features and advertising. Despite the vacation of staff members, this newspaper appears regularly. Next week's issue — dated January 6th — will resume its regular format.
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HUMAN RELATIONS

Unwanted Guests

DR. ROSE N. FRANZBLAU

Question: We have lived for the past five years in a pretty suburban area. During the first year we welcomed visitors on Sundays to keep us company. But now the same people keep coming every weekend. These are business friends of my husband and, through the years, I have become friendly with their wives.

Recently, I have begun to resent this intrusion on our weekends because of the loss of privacy, the time taken away from my children, 3, 5 and 7, and the work involved in serving meals and snacks all the time.

In all fairness, I must admit that these friends always bring gifts for the children. They are important to my husband in his business. One of the couples is childless. The other couple is older and has grown children away at college.

Answer: The helpful role of a wife in advancing her husband's work and strengthening his business associations can to a very important one. It is not unusual these days, in filling important jobs in business or government service, for the wives to be included in some of the preliminary interviews and for the relationship of husband and wife to be considered and estimated.

By the standards applied in such cases, you would rate very high as a contributor to your husband's success.

It is a rare and happy occurrence when the wives of partners or close business associates like each other and become as friendly with each other as the men. All too often, the men are friendly and enjoy spending time with each other, but their wives are responsible for whatever competitiveness and hostility may exist among them.

Sometimes the wives are eager listeners while their husbands come home and unload their daily gripes and angers against their associates. In this way, the men get their resentments out of their system and can be friendly and cooperative with their associates the next day.

But not so the wives. They do not forget so easily, and harbor the resentments, jealousies and competitiveness long after their husbands have expressed them.

It must have pleased you and your husband to have the friendship and close companionship of the older couple, and you must have felt flattered that the childless couple wanted to spend so much time with your family group. But you should not feel guilty either for having helped to create the situation, or for wanting a change.

What makes you feel bad may be that where you once saw their gifts as symbols of affection, you now see in them a season ticket of admission into your home. It is also possible that your husband does not show sufficient appreciation of your part in his success.

However, one wonders why you are free all the time to entertain these people. It would seem that having lived in suburbs for five years, where social activities are so abundant, you would be otherwise occupied entertaining or being entertained some time over the weekends.

A fuller and more balanced social life with people in your community could begin to be the answer to your problem.

After years of friendly association, it would be very hard to bring about a sudden change. Neither would you want to create the hurt all around that would result from it after you have made these people feel so welcome and wanted for so long. But as you modify and reshape your social life you can tell these people in advance of the social commitments you have made and invite them in advance for definite dates.

This will not appear as a rejection, and in time these people will fill their time with other people and activities.

You can also indicate, when an occasion presents itself, that the demands of growing children have become greater and have to be met. With your husband at your side and in full agreement with you, you will find a way of handling this situation with which you will be comfortable.

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Ben Gurion to meet Canadians

DAVID BEN GURION

The news that David Ben Gurion, founding father of Israel and former Prime Minister, will be guest of honour at the closing dinner of the International Israel Bond Conference in Miami Beach on March 4th, has sparked widespread interest with the result that the largest Toronto delegation on record will be participating in the conference.

HARRY RUBIN
CHAIRMAN OF TRUSTEES

Harry Rubin, Chairman of Trustees, will be a participant at the impressive Canada Guardian Dinner on February 27th, and on March 2nd, leaders of the Toronto Women's Division will participate in the gala "International Fashion Show" at the Fontainebleu Hotel.

MAX SHECTER
GENERAL CHAIRMAN

Max Shecter, General Chairman of the Greater Toronto Committee for State of Israel Bonds, will be guest of honour at the Ontario Breakfast scheduled to take place on February 21st.

RECIPE OF THE WEEK

CARROT PUREE

12 medium-size carrots, scraped and left whole
Salt to taste
1/4 cup (1/2 stick) butter
Freshly ground pepper
1/2 to 1 tsp. sugar
1/4 cup heavy cream

Preheat the oven to 400 degrees. Place the carrots in a kettle and add water to cover and salt to taste. Bring to a boil and simmer until tender. Length of time will depend on size and age of carrots. Drain.

Put the carrots through a fine sieve or food mill. Add salt and pepper to taste, sugar and cream. Pour into a small, buttered, heatproof baking dish. Bake until lightly browned on top.

Yield: four to six servings.

Toronto Women's News

GENERAL MEET

Beth Emeth Bais Yehuda Sisterhood held a general meeting on December 12th. It was chaired by Mrs. I. Kasdan, vice president. Minutes were read by Mrs. C. Loomer.

Students from the Hebrew School performed a cantata under the direction of Mrs. H. Shadlyn. Mrs. A. Martin introduced Dr. A. Kruger, chairman of the school committee, who stressed the need for Jewish education in the school system.

Mrs. Loomer reported on the tea which will take place in the spring.

Rabbi Joseph Kelman was guest speaker. His topic was: Marriages Are Made in Heaven, What Happens to Them on Earth? Mrs. I. Plotkin introduced the Rabbi; he was thanked by Mrs. R. Chernin.

MUSICAL PRESENTATION

Sisterhood of Beth Am Synagogue will present the musical, Pyjama Game, starring the Beth Am Players, during the weekends of January 7th, 15th and 22nd respectively. It will be produced by Miriam Lockwood, adapted by Ricky Hartsman, directed by Rosalyne Federman, choreographed by Gilda Freedman. The cast includes Sam Wiener. Settings are by Sylvia Glicksman and Stan Gibbs.

Conveners are Elly Sherman, Zena Wise and Dorothy Green.

STUDY SERIES

Sisterhood of Adath Israel continues with its study series on Thursday, January 12th, 9:00 p.m. Topic: Great Texts and How They Shaped Judaism.

On the morning of January 10th, Mrs. Aaron Posen will conduct a one-hour Learn to Read Hebrew study group. After a coffee and bagel break at 10:45, Rabbi Erwin Schild will lecture on: Judaism Through the Siddur.

My Softie....

BY RUTHIE

They say barking dogs never bite. I suppose that goes for husbands too, especially those with gruff exteriors.

I consider myself a soft touch. I can't say, no, to almost anything. But my husband's even worse.

After all, there's a limit. After about the second or third peddler the same day, I can shake my head from side to side — no dice. Because if I give in all the time, I can use a tin cup myself.

"Do you have to fall for every gimmick?" he asks sometimes.

But you should see him! When he responds to a knock, it's not a dollar but two. Then he looks at me sheepishly and tries to explain, "After all, it's for a good cause."

"How do you really know? Did he show you credentials?"

"Never mind, you can trust a guy who looks you straight in the eye."

Naturally an hour later he asks, "Got an extra buck? I'm short."

Innocent! I just got my weekly allowance. He knows the pittance (I think it is) he doles out. And he asks me if I have an extra buck.

But I'll argue? So I dig in from what I've set aside for the grocer or butcher.

Anyway I'm glad he has a good heart.

* * * * *

One thing that really touches me is a child. I'm always worrying about children.

And you ought to see my tough guy. Just try watching a movie with kids in it.

The other night there was a film on TV, and there was a little girl in it.

Well, the father, who was a hoofer, wanted the talented youngster to appear in pictures. But Mama, who gave up stardom to be a full time housewife and mother, objected; she wanted the child to live a normal life.

So Papa had to resort to a little underhanded tactics.

Natch, my better half stuck up for him. "Why can't she be glad the kid's talented?"

And of course I took Mama's part.

Then the little girl rode a horse.

Nu, nu, you should see my he-man chewing his fingernails. "Maybe she'll fall off. Look how fast she's riding." I tried to remind him, "Don't be silly. It's only a picture."

"Never mind, it's dangerous."

"Look, keep quiet already and let me watch."

Well, to go further, Mama discovered the strategy. Right away she bundled up the child and took her home to her mama.

"Gee," from mine, "how could she do such a thing? Look at the poor fellow. He's so lonesome."

"Well, serves him right. He had no business fooling her."

"What d'you mean, fooling her! Hasn't he a father's right to make a decision sometimes?"

"A mother knows what's best for her child. Anyway, for Pete's sake, you watch, or let me watch. It's only a movie."

We both settled down. And if you ask me what happened next, I swear I don't know. Just then the picture blurred, snow took over and the darn thing stopped working.

Frustrating? You bet.

* * * * *

Again today he came home from work with maybe the fiftieth box of socks identical to every pair in his drawer.

There's a door-to-door salesman who has his number. My guy could never say no.

And you know what? I kind of like that. He's not as hard as he pretends to be.

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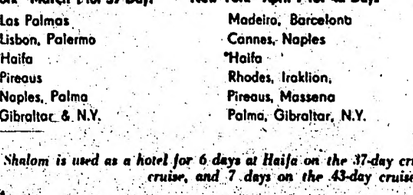
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CARIBBEAN CRUISES FROM N.Y.

*Jan. 4	12 days	4 ports
Jan. 17	14 days	8 ports
Feb. 1	14 days	4 ports
Feb. 16	12 days	4 ports
July 28	10 days	3 ports

*On these cruises passengers may join and leave the ship at Port Everglades, Florida.

3 MEDITERRANEAN & BLACK SEA FESTIVAL CRUISES — 37, 42 & 43 DAYS

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Lisbon, Palermo	Cannes, Naples	Istanbul
*Haifa	*Haifa	Constanza (Romania)
Pireaus	Rhodes, Iraklion,	Pireaus
Naples, Palma	Pireaus, Massena	*Haifa,
Gibraltar & N.Y.	Palma, Gibraltar, N.Y.	Naples, Cannes
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London Puzzle

A Shocking Statement

The statement last week in the British House of Commons by Foreign Secretary George Brown that the Tripartite Declaration of 1950, for years regarded as one of the bastions for the preservation of peace between Israel and the Arab States, is no longer effective, has caused widespread comment.

That was the official view of the Foreign Secretary, when he replied to questions in the Commons.

Much of what Mr. Brown said was carefully worded so as not to give the impression that Britain favoured one side or the other and, regarding the maintenance of peace in the area, he made it clear that the Government regarded the United Nations as being primarily responsible.

But it was on the Tripartite Declaration that M.P's displayed a great deal of interest. Over the years this solemn agreement, signed by Britain, France and the U.S.A., had been regarded as the fulcrum on which the stability of the Middle East was poised.

Previous British Government statements had indicated that the position had shifted but it had never been definitely stated that the Declaration had been abrogated.

Speaking with deliberation, Mr. Brown explained the Tripartite Declaration was mainly about the supply of arms to Israel and the Arab States.

"The situation in the area has radically changed since then," he added. "Several years later Russia became a major supplier of arms to the area, but today, as in 1950, we are opposed to an arms race in the Middle East and concerned that there should be peace and stability there.

"We deplore the use or threat of force in the area and substantially hostile propaganda and terrorism."

Mr. Brown continued:

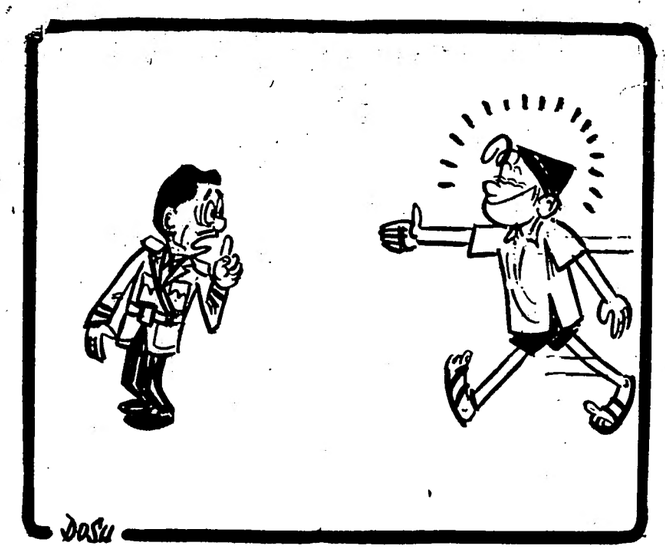
"We are exercising all the influence we can in the United Nations to bring about a limitation not only in the arms race in the area but also in the tension there. As to the sale of arms, we keep them all under our control and do nothing which will add to the tension."

Sir John Langford-Holt, dissatisfied with Mr. Brown's earlier statement, asked him if the Government still regarded themselves bound by the Tripartite Declaration.

Mr. Brown replied that the comments he had made were not only in accord with what had happened since the Labour Government came to power, but in accord with what Mr. Harold MacMillan said in 1963 when he was Prime Minister.

* * * *

This declaration by Britain's Foreign Secretary may have world wide repercussions. It may also inspire some Members of Canada's parliament to raise the question.



Maariv, Jerusalem Post

Hussein: Do me a favour, don't wish me well!

The Seven Days

DANISH RESCUE BOAT

Copenhagen, (JCNS) - Astrid, a Danish fishing boat in which about 1,000 Jews escaped to Sweden from Denmark during the Second World War, has been shipped to Israel to be displayed in Haifa's Nautical Museum.

She was bought from Mr. Jonas Boergesen, her owner, by an American Mr. Lawrence Schacht.

NON-JEWS PROVIDE MEMORIAL TO DEPORTED JEWS

Amsterdam, (JCNS) - A memorial to over 10,000 Jews who were deported from Rotterdam during the Nazi period, is to be placed on the wall of the modern synagogue in Rotterdam's Bentinck Avenue.

The memorial is in the form of a relief which has been offered to the synagogue by a committee of non-Jewish Rotterdam citizens. The committee is headed by Dr. J.F.Krop who played a prominent part in the Rotterdam resistance movement on behalf of Jews. The relief is the work of Miss L. Metz, the sculptor.

MORE SOVIET SHIPS

Haifa, (JCNS) - Ships of the Royal Navy's Mediterranean Escort Squadron now meet many more Soviet submarines, destroyers, missile carriers, depot and other vessels in all parts of the sea than they used to some years ago.

This was stated by Captain D.W. Napper, R.N., the Officer Commanding the squadron, to Israeli press correspondents on board the frigate Rhyl here last week. The frigate with two other warships of the Royal Navy paid a four-day courtesy visit to this port.

CONCENTRATION CAMP GUARDS NOT ENTITLED TO PENSIONS

Kassel, (JCNS), - The Federal Social Court here has ruled that duty in a concentration camp has nothing to do whatever with normal military duty, since it represented a principle violation of humanity and law.

The court turned down as "unjustified," pension claims by the heirs of former SS men who had been on guard duty in a concentration camp.

NEW AMBASSADOR WELCOMED

Kingston, (JCNS) - The new Israeli Ambassador to Jamaica, former minister to Ottawa Benjamin Varon, has presented his credentials to the Governor-General. Mr. Varon was later received by the Acting Prime Minister, the Leader of the Opposition and a number of Cabinet ministers.

Later he addressed the Kingston Synagogue here and was welcomed to Jamaica by the congregation at a kiddish.

SELL RECORDS OF NAZI NEWS BULLETINS

Duesseldorf, (JCNS) - Two long-playing records with original Nazi newscasts released by Hitler's headquarters during the war, and transmitted by the Nazi radio station, have been produced here by a firm named Hochtedar and Co. The records are ko
on sale.

The same firm has already produced and circulated a long-playing record of Nazi speeches and songs.

Opinions and Letters

The Arabs in Israel

On December 1, 1966 the Arabs in Israel entered a new era. The Military Government regime, which had ruled them since the establishment of the State, was abolished, the last vestige of administrative discrimination between the Jewish and Arab communities had disappeared.

The country was thrown open to the free movement of the Israeli Arab, and whatever restrictions of travel remain along the narrow border security zones apply to Arabs and Jews in equal. There is no doubt that the final abolition of the Military Government was welcomed by the "Arab in the street". He is relieved psychologically, feels himself an equal to his Jewish fellow citizen before the law.

But has the abolition of the last vestige of discrimination between Jew and Arab solved the Arab problem in Israel?

Formally, it has. Humanly, it has not.

The problem of the Israeli Arabs arose at the end of 1947, with the conclusion of the Mandate, when Palestine's mixed population of about 1,300,000 was split and over 550,000 Jews, about 140,000 Arabs and some 16,000 Druze remained within the borders of the new State of Israel. Today, after eighteen years, it has developed into one of the central problems of the State, the Arab population having reached 260,000 an absolute rise of four percent per year, one of the highest in the world, concentrated in the most delicate areas of the country.

The Arabs in Israel are, in their majority, concentrated on or near the borders, mainly in three regions: north of Hadera to the Syrian and Lebanese borders, about 60 percent; the Triangle villages east of Natanya, 20 percent, and about 20,000 Beduin in the north-eastern Negev. In addition, there are the mixed cities of Haifa (10,000 Arabs), Acre (7,000), Jaffa, Lydda, Ramle and Jerusalem. From the viewpoint of religion, important in determining their attitude to the State, Israel's Arabs are divided into 200,000 Moslems and 60,000 Christians of all denominations.

In the days of the War of Liberation, the Government considered it necessary to establish control over the Arab concentrations along the borders, in Nazareth, Acre, the large villages and the Beduin encampments. The British Emergency Regulations were invoked and the Military Government came into being. Besides its security duties, the Military Government had a multitude of administrative tasks such as registration of the population, issuing travel permits, supply of food, electricity, water, schooling, etc. for the Arab areas emerging from the confusion of the war.

Its avowed long-term aim, however, had always been the gradual transfer to Arab hands of local affairs through an Arab local administration. This administration had to be created from scratch since before the establishment of the State there were no Arab local councils except in the larger towns while the villages were managed by appointed Mukhtars. It is to the Military Government's credit that at present there are sixty independent Arab local councils, elected by the inhabitants or formed by the administration, giving the Israeli Arabs a large measure of independence in the management of their local affairs.

What made the Military Administration unpopular with the local Arabs was its authority to restrict movement in certain closed border or military areas.

It was this unpopularity that prompted the authorities to abolish the Military Government rule. With the exception of security cases, both Jews and Arabs are now subject to the same rules for travel along the border and subject to the same authority - the police.

In ending the Military Government, the authorities consider that after almost twenty years of life in the Jewish State, in direct contact with the Israeli authorities and their local administration having been strengthened, the Arabs are in a good position to assume full responsibility for their affairs.

Naturally, not all political groups in Israel feel the same way. Mapam, the only Zionist party in which Arab members participating in policy-making, was openly enthusiastic. Opinion polls taken by Mapam Kibbutz members in Arab villages registered deep satisfaction. Rafi, however, opposed the abolition on security grounds. The rapid growth of the Arabs numbers could result in a population explosion which would spill out of the villages and settle in prohibited areas along the borders. Unless effective control is maintained the country's security could be prejudiced, Rafi leaders stress.

The new Communist Party, openly sponsoring Arab nationalist aspirations, considered the abolition as its own moral success obtained through pressure on the Government. It insists on the further relaxation of the Emergency Regulations and on freedom of movement even for those implicated in aiding infiltrators from across the border. The rival Sneh (Jewish) Communists are more reserved.

Leaving political considerations aside and concentrating on the level of "human relations" between the Jews and the Israeli Arabs, the problem acquires a different and far more complicated character.

Jews who have been dealing with the Arabs since long before the State was born and who had acquired tremendous experience in the difficult pre-State days when the Jews were the minority and the Arabs the majority, think that a one-time opportunity for the full integration of the Israeli Arabs has been missed. Israel had lost three precious years during which the Arabs were ripe for co-operation with the new State.

At the end of the Palestine War, they say, the Arabs of Israel were both stunned and apathetic. They were stunned because assured of Arab supremacy over the Jews they saw seven Arab armies defeated by Israel. They were apathetic because, expecting physical annihilation as a consequence of their defeat, a fate they planned for the Jews, they were spared, but totally abandoned by their leaders. As they started to feel the power of the Israeli army, they ceased believing in the success of a second round. Their general attitude was one of co-operation. This was the time for training handpicked Arab leaders, loyal to the Jewish State, prepared to implant the idea of Jewish-Arab co-operation among their fellow Arabs. This was in the years 1949-1952.

The leaders of Israel, however, did not see the opportunity. Most of them, as well as the people, had lost hope of an understanding in the light of past experience. They believed that the chances for a settlement with the Arabs of Israel were no better than they were with the Arabs of Palestine. Besides, Israel was busy absorbing hundreds of thousands of immigrants, creating employment and dealing with urgent security tasks. The Israeli Arab question did not seem to knock on the door since the Arabs were not in the centre of things. They were mainly in the villages, assured of employment as farmers, while the new immigrants were clamouring for jobs. In those days, the Israeli leaders simply did not come face to face with the Arab problem.

In 1952 Nasser came to power in Egypt. For the first time since their defeat the Arabs of Israel began to feel the resurgence of Arab nationalism. Nasser implanted in them faith in the destruction of Israel. The communist party, by way of the alliance between Egypt and the U.S.S.R., became the main propagator of this idea and offered the opportunity of political action to extremist nationalist elements among the Israeli Arabs.

This trend was counteracted by two influences, the Gov-

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DISRAELI AS A JEW

by Maurice Edelman

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MR. ROBERT BLAKE can justifiably say of the Disraeli whom he has created in his biography "Here is a man and a politician." Yet it will, I think, need a Jewish biographer—and here I disclaim, for the time being, any personal interest—to write a full biography of Disraeli the Jew. Mr. Blake touches on Disraeli's genealogy and his espousal of the cause of Jewish emancipation, but he does not examine in any detail the quality which I regard as essential in Disraeli—his Jewish affiliations and sympathies and his mould of thought.

Disraeli, attached as he was by an unbreakable cord to his ancestry, had a lifelong preoccupation with achieving a synthesis between Judaism and its derivative cultures. At its worst, his aim was to rationalise the contradictions in his own situation—the exoticism of the Jew who wanted to identify himself with everything English, the outsider who wanted to be an insider, the challenging aspirant who still saw himself like his own Alroy as a Prince of the Captivity.

Hebraic spirit

But at his best, Disraeli was concerned with the basic and universal expressions of the Hebraic spirit—law and justice, compassion and the practice of charity, and an unquenchable faith in Divine inspiration.

It was Goethe who described his own work as "fragments of a great confession." This is, I think, true of all artists, but of no one more than Disraeli who, seeing his own life as a romance, chose the romantic form in which to describe it. So it is that when Disraeli spoke or wrote about Jews his imagery and his ideas were a mixture of ancestral memories, exotic fantasy and Byronic posture, all related to the situation in which he found himself as an English gentleman of Spanish and Portuguese Jewish origin professing the Christian faith.

Disraeli was, of course, a great myth-maker, and like most romantic myth-makers he invented for himself an elaborate ancestry. One of his favourite fantasies was to see himself as a descendant of the Venetian doges. In his early political life he often chose the Venetian oligarchy as an example of an autocratic system which English gentlemen should shun.

Exotic dress

But even if his Venetian genealogy was suspect, no one could doubt, nor did he seek to blur the fact, that he was a Jew. In his early life he consciously heightened the distinctiveness of his Jewish features by his exotic dress. He made a parade of his apartness.

But later in his political career, his purpose was to integrate rather than to separate himself. Disraeli's aim in his writing about Jews was to relate the Jewish past to his Christian present. If it led him sometimes into absurdity, it also enabled him to enunciate some sublime and prophetic truths about the Jewish people, as relevant today as when he said them. For example, in "Tancred" he says of the Jews in exile, celebrating the Feast of Tabernacles, "A race that persists in celebrating their vintage, although they have no fruits to gather, will regain their vineyards. What sublime inexorability in the law! But what indomitable spirit in the people!"

What breathes most clearly through Disraeli's work is a Messianic faith, a belief in the destiny of the Jewish people related to his reverence for their past. In his political life, for all his courage, there were moments when the flouts and jeers of his opponents, especially of those who wanted to perpetuate the civil disabilities of the Jews, wounded him. O'Connell called him a descendant of one of the thieves on the Cross.

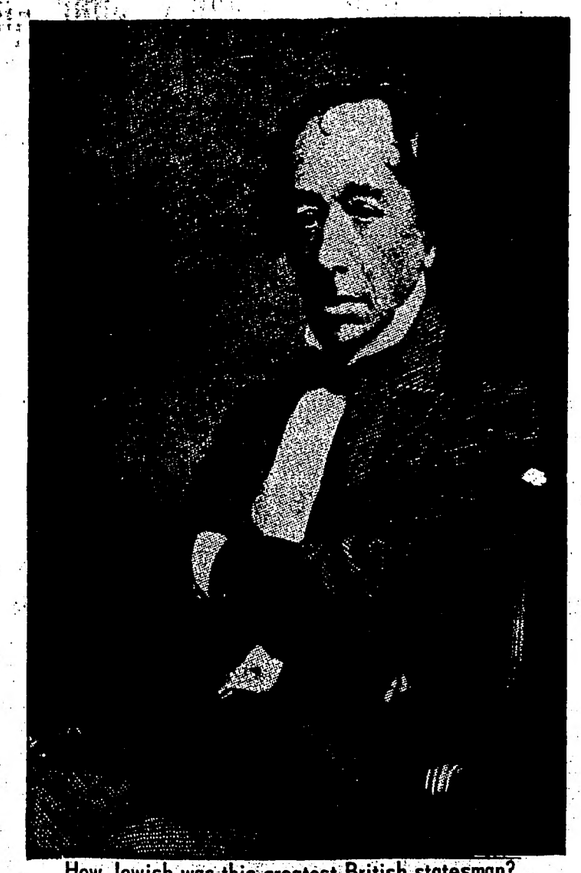
At first he was disposed to take on the protective colouring of his Christian background. "In the debate on the Jew question," he wrote in a letter to his sister, "nobody looked at me and I wasn't at all uncomfortable, but voted in the majority with the utmost sang-froid." But he was to be ashamed of that passage in his life. And his choice of heroic Jewish figures, expressed in "Coningsby" by Sidonia, in "Alroy" by the hero himself, and in "Tancred" by Tancred's own identification of his nobility with semitism, was an act of defiance.

Disraeli, "the ibis that wandered into the woods of Buckinghamshire," could never be an Englishman of Anglo-Saxon stock. He was an onlooker even when he was a participant. He could admire Eton, the medieval tradition of almsgiving and the English aristocracy. But his own roots were elsewhere.

That is why he projected himself through literature into a rich and glorious Jewish past, where his heroes were extrapolations of himself, and from which he could claim that the principles and traditions of Chistianity derived. In Germany romantic medievalism and Fichte's antisemitism went together. In England Disraeli turned his medievalism towards the Holy Land.

Semitic principle

Absorbed in the clamour and colour, the exotic sounds and scenes of the East, he wanted to equate Arab and Jew, and



How Jewish was this greatest British statesman?

having done so to describe them as the authors of what he called "the Semitic principle" from which the West derives its laws. He was drawn to the Arabs with an enthusiasm which has persisted among certain Englishmen to this day. He saw them as "Jews on horseback," and valued their austere and virile lives.

Significantly, the heroines of his Oriental romances tend to be Jewesses rather than Arabian maidens, perhaps because he saw them in the image of his own sister and had no opportunity of meeting their Arab counterparts. Disraeli was one of the first English writers and travellers—Lady Hester Stanhope was another—to give glamour to the desert, to discover its beauty, to esteem its wanderers and to engage in a love affair with an imagined Arabia. Splendid in literature, it has, I think, been sometimes responsible for what I might call the Byronic fallacy in its application to Middle East politics.

Disraeli was a realist as well as a romantic, a politician as well as a novelist, a moralist as well as an aesthete. There is scarcely a single passage of poetic ecstasy about the desert of Arabia that doesn't end in a reference to the conditions of his contemporary Jews with some implicit or subjective relevance to himself.

"Never complain, never complain," was one of Disraeli's political dicta. But in literature it was otherwise. If his complaint was dignified and his explanation arguable, he still found it necessary in at least four of his books, "Coningsby," "Alroy," "Tancred" and "Lord George Bentinck," to return to his two-fold vindication of his people and of himself. The civil disabilities of the Jews in England were the source in him of an obsessive indignation which he felt all the more strongly since he saw the British way of life as a Semitic derivative.

"The life and property of England," he wrote in "Tancred," "are protected by the laws of Sinai. The hard working people of England are secured in every seven days a day of rest by the law of Sinai. And yet they persecute the Jews, and hold up to odium the race to whom they are indebted for the sublime legislation which alleviates the inevitable lot of the labouring multitude!"

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Sermon of the week

Reverence for Holiness

As Moses stood watching the burning bush, he was commanded: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground". The place was holy because there God was manifesting Himself, and there He was again to show Himself to the assembled people in the revelation at Sinai.

This, it may be noted, is the first instance of the sanctification of space in the Torah. The sanctification of time had already been instituted at Creation, when the seventh day was declared holy.

Reverence for appointed times and places is an intrinsic element of the religious life. Space and time are fundamental in the co-ordination of human experience. By dividing off certain portions of the infinity of space and time and treating them as holy, the religious man accords reverence to the very foundations of human existence. Conversely, one of the first symptoms of the lack of true piety is the failure to show reverence to time and places.

Such irreverence is growing in our midst. The scant respect shown to the Sabbath, the first of the holy days, is an obvious example. So is the lack of reverence for the synagogue, not only in behaviour, but in indecorousness of dress. Some women, who would not dream of entering a continental cathedral without covering their arms and heads, appear at weddings in synagogue with uncovered heads and that degree of exposure which some fashions in evening dress demand.

Most disconcerting of all is the absence of reverence on those occasions when, not religion alone, but human decencies would demand respect. Often the atmosphere of a shiva gathering is indistinguishable in its noise and excitement, from the atmosphere of a cocktail party; and the procession following the bier to the graveside at a funeral can be as convivial as a queue of guests waiting to be received at a wedding reception.

Some might argue that reverence can be overdone; that the more objects to which it is extended, the more attenuated the attitude of reverence becomes; that respect should be reserved for persons and not accorded to things. This is not the Jewish approach.

Judaism believes that the attitude of reverence has to be cultivated and nourished, and that respect for things will encourage respect for persons, and respect for persons will encourage respect for God. Thus it is that Jewish custom has tried to foster sensitivity even towards such insensitive things as the Sabbath Bread (Hallah) and the matzot for Passover.

Irreverence has become a fashionable attitude. But the danger is that those who cease to revere times and places will in the end find that they hold nothing sacred.

U.S. Leader at Histadrut Rally here

HENNING TO SPEAK AT CONFERENCE

John F. Henning, Under Secretary of Labor in the United States Government, will be the guest speaker at the Annual Dinner of the Toronto Israel Histadrut Campaign on Sunday, January 15th, 1967 at 6.30 p.m. at the Beth Tzedec Synagogue.

Mr. Henning, who has visited Israel several times, will deliver what promises to be an outstanding address on Histadrut's role in the upbuilding of the Jewish State.

From January, 1959 until his appointment as Under Secretary of Labor in October, 1962, Mr. Henning was the director of the California Department of Industrial relations. He was also the chief labor advisor to the Governor of California. Previously he was the research director of the California State Federation of Labor.

Born and educated in San Francisco, the Under Secretary graduated from St. Mary's College, Moranga, California in 1938. He has been closely identified with the work of the Histadrut in Israel, aiding in its Scholarship Fund program and appearing on many platforms in this country. Mr. Henning has visited Israel twice as a guest of the Histadrut and has studied its program at close range.

Guest artist at the Annual Histadrut Dinner on Jan. 15th will be Allan Fine of Montreal, well-known operatic and concert star. Reservations to the Dinner can be obtained by calling Ru-7-0264.

1967 QUOTA $250,000

The 43rd Annual Histadrut Campaign in Toronto was launched several weeks ago at a Chanukah Rally for canvassers, which was addressed by Itzhak Korn of Israel, general secretary of the World Labor Zionist movement.

Quota for the 1967 Toronto drive is $250,000. Campaign chairman is Ralph Rotman, prominent communal worker.

BREAKDOWN OF HISTADRUT CAMPAIGN DOLLAR

The following is a breakdown of how money raised in Canada and the United States, together with contributions of Histadrut members in Israel, is apportioned:

EDUCATION AND CULTURE 20.1%

Over 200,000 adults in Israel are illiterate. Most are newly-arrived immigrants from Africa and Asia. Histadrut has launched a major effort to bring these newcomers into the mainstream of Israeli culture through its special activities - ulpainim, newspapers, drama, music, libraries, films, folk dancing, bible study. Histadrut runs four permanent residential workers colleges. It maintains the Afro-Asian Institute attended by hundreds of young leaders from scores of emerging nations. It builds and maintains cultural centres, youth centres and sports facilities.

YOUTH AND PHYSICAL TRAINING - 18.4%

The special needs of 40,000 working boys and girls between the ages of 14 and 17 are protected by the Histadrut's Working Youth Organization. Through youth clubs, scouting and cultural activities, the overall working student youth organization, Noar Oved V'Lomed, imparts the ideals of the Labour Movement, especially agricultural pioneering and its graduates have founded some 60 collective settlements.

The sports organization Hapoel engages in a wide range of amateur sports in which both adults and youth take part.

VOCATIONAL TRAINING AND SCHOLARSHIPS -13.2%

The Histadrut has built and maintains 20 Amal Trade Schools which offer boys and girls leaving elementary schools a thorough training in various branches of mechanics, in printing and other trades. The Canadian public has become more conscious than ever that Israel's future depends on the proper education of its youth.

The gap in the middle bracket - the high school level - must be closed and the gates of opportunity for children of low-income families must be opened. The Histadrut AMAL Scholarship Fund raised over $100,000 in Canada last year for annual and perpetual scholarships.

HEALTH - 12.6%

Three out of every four Israelis receive complete medical care through KUPAT HOLIUM, the health branch of Histadrut.

Kupat Holim renders its services through a nationwide network of 1,000 clinics, 14 major hospitals, 17 convalescent homes and many ancillary institutions not only in the teeming cities, but in the sparsely populated wildernesses of the Negev and the Galilee.

IMMIGRANT AID AND REHABILITATION - 24.1%

Most of us are aware of the enormous funds and efforts required to bring the hundreds of thousands of immigrants to Israel. But there are immense difficulties in integrating these immigrants into the economic, social and political structure of Jewish State. Here Histadrut has played an indispensable role. Histadrut has taught the new immigrants, and especially the teenagers, new trades and has made it possible for them to become a constructive part of Isreael's society.

5.1% of Histadrut's budget goes for welfare. ISHAN, its welfare branch, maintains homes for the aged and children.

6.5% is spent on other services including aid to Arab workers, religious workers, slum clearance etc.

CANADA'S CONTRIBUTION

The Canadian Histadrut Campaign has been an important partner of the Histadrut in Israel. Through the network of AMAL Trade Schools directly established and supported by the Histadrut Campaign in Canada, thousands of young people have been rehabilitated.

However, 1967 will be a vital year for Israel's future.

There exists a serious crisis in Israel today. The current economic difficulties and the readjustment period is creating hardships for tens of thousands of families of unemployed workers. The critical situation on all of Israel's borders and the unfavourable conditions now prevailing in the world political arena are matters of vital concern to Jewry everywhere. The Histadrut in Israel is taking courageous and drastic measures to combat inflation and unemployment.

These important facts have moved the Canadian Association for Labour Israel to proclaim a period of emergency and extraordinary mobilization on behalf of the Histadrut Campaign.

All local affiliates of the Israel Histadrut Campaign are taking immediate action to accelerate the cash flow of contributions to Israel. The Toronto Histadrut Campaign is confident that the Jewish Community will respond to this emergency call with speed and generosity, so as to minimize the hardships and accelerate the establishment of normal conditions for settlers and new immigrants throughout Israel.

BETH ISRAEL TREASURY PURCHASE BOOSTS ISRAEL BOND CAMPAIGN – Beth Israel Congregation demonstrated its devotion to the State of Israel and its economic development at this critical time by turning over a cheque for $5,000 for a Treasury Purchase of Israel Bonds. Harry Frank, Chairman of Organizations, on behalf of the Greater Toronto Committee for State of Israel Bonds, expressed the highest commendation to Congregation President Berl Katz, and the entire membership for this significant gesture of support for the cause of Israel Bonds at a time when a major cash purchase is of enhanced value to vital development projects. Shown here are: standing, left to right: S. Trotner, J. Gotleib, Harry Frank, Berl Katz, A. Appelbaum, H. Wagman. Seated, left to right: S. Cohen, P. Brickman.

John F. Henning

Ralph Rotman

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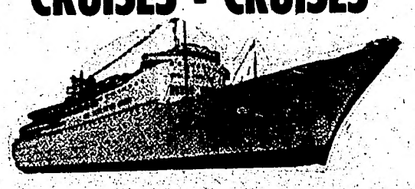

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276 KENILWORTH AVE. N.

Toronto Synagogue News

EITZ CHAIM SCHOOLS

The Annual Dinner Meeting of the Eitz Chaim Schools will take place on Sunday, January 15, 1967 at the Torath Emeth Centre, 1 Viewmount Avenue.

Rabbi S. Jakobovits who served as a principal of Eitz Chaim Schools and has now been appointed as principal of the Hillel Academy of Pittsburgh will be the guest of Honour at the Dinner.

Recognition will be given of the 50th Anniversary of the Halboshath Arumim Society. Mrs. S.G. Salsberg who has served as its president for the last 35 years will be honoured on this occasion.

ELECTED

At a general meeting of Shomrai Shaboth Congregation recently, the following officers and Board of Governors were elected for 1967: C. Frileck, president; M.A. Kurtz, first vice president; H. Birnbaum, second vice president; M. Schwartz, third vice president; J. Schwartz, treasurer; M.C. Goodman, secretary; M. Bochner, C. Kron, H. Marder, H. Sheinhorn, gabbolm; N. Schwartz, chairman, Chevra Kadisha. Board of Governors: H. Basen; I. Berger; L. Bochner; I. Brudner; Rabbi A. Cohen; M. Coleman; B. Crackower; J. Emerson; B. Gottlieb; H. Heller; R. Heller; M. Hochman; A.S. Kling; H. Krugel. Also: H. Kushner; M. Meckler; D. Peters; E. Reiter; S. Roth; D. Schmerz; S. Tenenbaum; S.I. Tenenbaum; S. Wald; E.D. Winer.

Rabbi G. Felder is spiritual leader; Rev. M. Solomon, cantor.

SERIES CONTINUE

Adath Israel Study Series will continue on Thursday evening, 9:00 p.m. Topic: Great Texts and How They Shaped Judaism.

SENIORS CLUB MEET

Seniors Club of Adath Israel held a meeting Tuesday afternoon, December 27th.

UNIVERSITY 'S TOP DISTINCTION GOES TO RABBI

Copenhagen, (JCNS). - Copenhagen University has bestowed its highest distinction - the degree of Doctor honoris causa, on Rabbi Rafael Edelmann, head of the Judaica Department of the Royal Library, Copenhagen, for his contributions to Jewish literature and for his scientific work for Jewish culture.

CITY OF TORONTO PUBLIC NOTICE RE GARBAGE COLLECTION

Owing to Monday, January 2nd, being declared a Public Holiday in lieu of New Year's Day, there will be no collection of garbage throughout the City of Toronto.

Pickup will be made on Tuesday, January 3, 1967. The regular Tuesday collection will be made on Wednesday, January 4, 1967.

SIDEWALK CLEARING

Your co-operation is requested in the matter of snow clearance from the sidewalk abutting on your premises.

In the interests of safety, please endeavour to have your walks cleared as quickly as possible following snowstorms, and icy surfaces sanded. Merchants and householders throughout the City should not neglect this important service to the citizens.

H. F. ATYEO, P. Eng.
Commissioner of Streets

The guest of honour and Mrs. Myer N. Drazin are flanked by participants and head table guests at the Ottawa Negev Dinner. From left to right: Matityahu Dagan, Charge d'Affaires, Embassy of Israel; Hy Hochberg, Negev Dinner Co-ordinator; Mervin Mirsky, President, Jewish Community Council; Rabbi Abraham Rubin; Alex Betcherman, Negev Dinner Vice-Chairman; Lawrence Freiman, Chairman, Negev Dinner; Harry Weidman, Chairman, Jewish National Fund Council of Ottawa; Rabbi Simon L. Eckstein; Myer N. Drazin; Mrs. Gershon Avner; Mrs. Myer N. Drazin; Hyman Bessin, Dinner Vice-Chairman; Dr. Oscar Z. Fasman; Rabbi Avrom L. Drazin; Hyman Gould, President, Congregation Beth Shalom; Mrs. Oscar Z. Fasman; Yale Drazin; Mrs. Isaac Levine, Chairman of Arrangements; Harris D. Gulko, Director, Jewish National Fund of Canada.

Myer Drazin honoured at Ottawa Negev Dinner

More than four hundred members of the Jewish community, augmented by family and friends from other cities in Canada and the United States attended the recent Myer N. Drazin Negev Dinner in Ottawa on December 4 to pay tribute to the guest of honour "for his exemplary devotion over the course of many years to the welfare of the community, to the Zionist movement and the upbuilding of the State of Israel."

Dr. Oscar Z. Fasman, president emeritus, Hebrew Theological College, Chicago was the principal speaker and Lawrence Freiman, president, Zionist Organization of Canada was chairman of the evening.

Other personalities who addressed the gathering were: Matityahu Dagan, charge d'affaires, Embassy of Israel; Mervin Mirsky, president, Jewish Community Council of Ottawa; Hyman Gould, president, Congregation Beth Shalom; Rabbi Avrom L. Drazin, Israelite Synagogue-Centre, Miami; Hyman Bessin and Alex Betcherman, vice-chairmen of the Negev Dinner Committee.

The presentation of the Negev Dinner Testimonial to the guest of honour was made by Harry Weidman, chairman, Jewish National Fund Council of Ottawa.

Entertainment was provided by the Jewish Community Centre Choral Group under the direction of Rev. Joseph Rabin. Rabbi Simon L. Eckstein delivered the invocation and Rabbi Abraham Rubin recited the grace.

DISRAELI AS A JEW

Continued from Page 4

Attributes of God

If the Hebraic spirit in Disraeli's writing were to be defined rather than illustrated, I would say that it lies in the application of the attributes of God to the world of man. Loving-kindness, charity, grace and holiness—those are the qualities which Disraeli the novelist sought to interpret, and Disraeli the politician to express through institutions and laws. Yet Disraeli, so moving when he deals with human rights, was capable of enunciating some curious social doctrines.

"The native tendency of the Jewish race," he says, "who are justly proud of their blood, is against the doctrine of the equality of man. . . . Their bias is to religion, property and natural aristocracy and it should be the interest of statesmen that this bias of a great race should be encouraged and their energies and creative powers enlisted in the cause of existing society." He was writing, of course, in an age of revolution when even in the secure society of England there were fears of violent social change.

Disraeli was much occupied with the idea of aristocracy—an idea which at its worst was concerned with the social snobbery of an outsider, but at its best with the search for noble sources of authority. He loved great houses, terraces with peacocks, splendid vistas and ancient elms. He loved the aristocratic bearing of Young England, a movement which he could lead but to which he could never belong.

Disastrous fallacies

Though he wasn't born to it, he still liked to think that the English aristocracy had derived from the Semitic aristocracy which was his own heritage, and he preached the connection with the enthusiasm which others in the nineteenth century gave to proving that the British were the Lost Tribes of Israel.

Was his preoccupation with the aristocracy of the Jewish people merely a subjective justification for the status he claimed in English society? In part I think it was. Disraeli was one of the first to state the terrible principle, "Race is everything."

In the biography of Lord George Bentinck, he has a passage which includes some of the most disastrous fallacies of the nineteenth-century racial theorists—those which led in turn to the evils of the twentieth-century racialists. "The influence of a great race will be felt," he writes.

The principle of "apartness" is, of course, one which Jews may approve as an act of religious preservation; racially, as history has proved, it has led to evil conclusions. It is the ultimate decadence of the doctrine of a Chosen People. Yet it is also in flat contradiction of the spirit of the Prophets which is the essence of the Hebraic spirit.

And so I must emphasise the strange dichotomy in Disraeli's thinking. On the one hand, he was a spokesman of aristocracy: on the other, he made Tory democracy articulate. Conservative in all his principles and an enemy of revolution, he was nevertheless a reformer, an advocate of progress. In a Biblical phrase, he drew the attention of the affluent nineteenth century to the two nations, the England of the rich and the England of the poor.

The Jewish ethic worked powerfully in the British statesman, if not in the literary theorist. But the vision that haunted him was that of the Messianic figure, the redeemer of the oppressed and rejected, transcending in his personality all the petty affects of ordinary men, the descendant and equal of the heroes and judges and kings of Israel.

Intellect and authority

In his novel "Coningsby," two figures side by side represent two halves of Disraeli's nature, though Coningsby himself is commonly supposed to represent Lord Littleton and Sidonia, Baron Alfred de Rothschild. There were things that Disraeli valued more than money. Intellect and authority were two of them. In his youth, Disraeli had shown some disrespect for money, and till his mature age was careless in his treatment of it.

But at close quarters and personified in a Rothschild, he could esteem it more. Sidonia, the mysterious, remote, all-seeing, all-knowing figure who first appears in "Coningsby" is what Philip Guedalla has called "Disrothschild." He is power made flesh. But it is a benevolent power. It is the power of man which in its perfection is God-like. When Coningsby, the tyro-Disraeli, talks to Sidonia, the master-Disraeli, about greatness, Sidonia says:

"The age doesn't believe in great men because it doesn't possess any. The spirit of the age is the very thing that a great man changes." Coningsby is doubtful. "What," he asks, "is an individual against a vast public influence?" And Sidonia replies with a single word, "Divine."

Whatever the faith he professed, Disraeli believed in the Divine nature of man which permitted an infinite development and fulfilment. Not for him the sad doctrine of predestination and original sin. Not for him the doctrine of men beyond the limit of God's grace. He believed in the perfectibility of man, and in the possibility of a dialogue between God and man because of the divinity they share.

Nothing moved Disraeli so much as the fervour of faith; and in that fervour nothing so much as the dedication of the Jew to his past, the quality which, despite all persecution and vilification, made the humblest Jew a prince on his religious occasions.

The sweet and starry sky of Galilee of which he writes in "Tancred" was an element that Disraeli had seen and remembered from his 1830 voyage. It was the inspiration of his epic novel "Alroy," written shortly after his journey to the East—certainly not the best of his novels, certainly not the most mature, but certainly expressing in the most ardent form the Hebraic nostalgia that was to last through his life.

Identification

From time to time in the West, the question is posed of writers who are Jews—"Are you a Jewish writer?" For my own part, I believe that a Jew is one who recognises his community of historic experience with those others who in their past have identified themselves, or been identified, as Jews. By that definition, who can doubt that Disraeli was a Jewish writer?

Arabs in Israel

Continued from Page 4

ministrative domain, and, that of the Histadrut in the field of direct human contact. The Arabs were included in the general economic advancement. The result was unprecedented prosperity for them in every field. In education, the 200 Arab teachers who taught 20,000 pupils in the whole of Arabs Palestine were augmented to 2,000 teachers teaching 70,000 pupils from among an Arab and Druze population of 290,000 in new primary, secondary and vocational schools. The animal-drawn plough in the Arab village was replaced by a tractor-drawn one. Approach roads to the main road system and asphalted streets put an end to the isolation of the Arab village from the outside world. Donkey carts were replaced by cars and lorries serving the farmers.

The spectacle of women carrying water pitchers on their heads from the village well gave way to modern water installations in the homes. Clinics were opened in every village. Arabs became members of the Histadrut and received equal wages with the Jews except for the thousands of seasonal labourers who were prepared to work for lower pay. National insurance rights were guaranteed to the Arab population. The face of the Arab village was completely changed; adobe huts were replaced by concrete houses and in many cases by luxurious villas equipped with every modern convenience.

But prosperity did not bring loyalty to Israel in its wake and experts are convinced that radio and television propaganda from across the border is to blame for this. The Israeli Arab is taught that all the material goods which he enjoys are but a debt which Israel owes the Arabs. Prosperity is, therefore, not considered an expression of the Government's desire for equal opportunity, but a reward obtained under nationalist pressure.

In an appraisal of the Arabs in Israel, Abdul Rezak Kader, the Algerian Moslem leader in exile, who spent a month visiting Arab areas, writes that 60 percent are openly pro-Nasser, 15 percent sympathise with Israel, while the remainder "sit on the fence waiting for the victor, undoubtedly favouring the 60 percent choice".

The Government and the Jews of Israel are aware of this situation and of the serious problems it poses. The Arabs themselves know that the Jews are aware of their attitude and an estrangement has resulted in the relations between the two communities in turn giving the Arabs a feeling of being discriminated against. It has also resulted in serious security problems in every field. Thus Arab university graduates complain that employment is refused them in many industries, are apt to forget that almost every industry in Israel is in some way linked to security.

forget that almost every industry in Israel is in some way linked to security.

It is for this reason that Arab university graduates in such sensitive subjects as electronics, machine, engineering, industrial chemistry, etc. have difficulty in finding employment and tend to emigrate. Teaching, the professions and other such occupations are, however, open to them and many posts are held by Arabs.

What is the solution to this difficult and humanly unpleasant problem?

Experts are explicit. The key rests with the Great Powers, especially the USSR which has become a major influence in the Middle East. If Russia takes a clear stand, making it clear to the Arab governments that she is not interested in the destruction of Israel, the Israeli Arabs will change their attitude overnight. This will result in a change of the Jews' attitude towards their Arab fellow citizens and the feeling of discrimination will disappear.

In the meantime, the Arabs of Israel will continue to be torn between the dream of triumph for Arab nationalism and the need to live with the established fact of Israel.

THE JEWISH COMMUNITY OF TORONTO
is invited to participate
in a
SPECIAL EMERGENCY MEETING
"CRISIS IN THE MIDDLE-EAST"
at which Israel's Ambassador to Canada
His Excellency
GERSHON AVNER
will present an analysis on Israel's defence, political and economic problems.

THURSDAY, JANUARY 5, 1967, 8:15 P.M.
at
BETH TZEDEC SYNAGOGUE,
1700 BATHURST STREET

The meeting is sponsored by: The Federated Zionist Organization of Canada (Achdut Avoda-Poale Zion; Friends of Pioneering Israel (Mapam); Labour Zionist Movement of Canada; Mizrachi-Hapoel Hamizrachi Organization of Canada; Zionist Organization of Canada - Canadian Hadassah-Wizo; Zionist Revisionist Organization of Canada); All Jewish Congregations in Greater Toronto; and B'nai B'rith Coordinating Committee.

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